

THE  
**SHAKER MANIFESTO.**

AN OFFICIAL MONTHLY.

G. A. LOMAS Editor.  
Shakers, N. Y.

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**ARE THE SHAKERS CHRISTIANS?**

ELDER ABRAHAM PERKINS.

In a recent number of THE SHAKER, I was peculiarly impressed with the question in one of its columns: "*Was Jesus of Nazareth a Shaker?*" The interrogatory was clearly, candidly and ably answered. From it, grew the thought, that the question should be reversed; that the subject should be investigated, and proclaimed what the Shakers are; whether Christians or infidels.

To the Shaker sect, the terms Shaker and Christian are synonymous. If Jesus was a Shaker, a Shaker is a Christian. The life and doctrine of the Nazarene are precisely what the Shakers consider necessary to produce christianity. He was a celibate; and in his life he practically carried out purely virgin principles. So do the Shakers. He was the Prince of Peace, ignored war, declaring that those who used the sword should perish by it.

The Shakers are peacemakers and take no part in shedding human blood. Whereas the first christian church formed at Jerusalem was established on communistic principles, agreeably to the practice of Jesus and his disciples previous to the organization of a church, thus is the Shaker church established. Con-

fession was practiced in the apostolic church; the same ordinance is required and carried out in the Shaker church.

The primitive church took no part in earthly governments; so the Shakers accept no office of State, side with no party nor meddle with politics. As in the days of the early christians it was a requirement that they should owe no man aught but love and good-will, so it is a violation of Shaker principles to vary from that principle.

Jesus required justice and honesty in all the dealings of life. So do the Shakers. Meekness, gentleness and truth marked the life and character of Jesus: so do these graces conspicuously adorn the life of the Shaker. Simple language, plainness of speech, free from vulgarity and profanity characterized the habits and manners of Jesus: so they do the same of the Shakers.

Temperance was the doctrine of Jesus: it is also that of the Shakers. Pride, arrogance, selfishness, error and vice of every kind was wholly abrogated by Jesus; so they are by the Shakers; and whoever of the sect varies in any one of the principles, as lived by our Master, fails in sustaining Shaker life,

however strongly he avows christian principles or however much he glories in the name of Shaker; and in his disobedience, he deservedly merits the severe rebuke both of his own order and the outside world.

What then are our obligations? Simply to live soberly, honestly, justly, truthfully. "Be what we seem to be, and seem to be what we really are." Not clouds of darkness, obscuring the sunlight of truth; obstacles in the way of reformation and hindrances to progress: deceivers, truce-breakers, liars and mockers of God. And would we see the progress of souls in gospel travel, we would be strenuously exacting in our lives, giving no place for Satan to work destruction and loss.

This is consecration: no other than Shaker life, christianity. Can we be christians in the truest sense, but in squaring our lives by these principles?

"He that hath ears to hear, let him hear:" and he that will live in Christ, let him bring himself strictly to the spirit of his life and example, and depart from all iniquity.

*Enfield, N. H.*

### CHARACTER.

SARAH A. NEAL.

To improve character requires something more than the simple desire to become better. Our ideal of a true character may be of a very exalted type, and we may desire to become like unto it; but unless we plant four desires in the soil of active services where they can grow unto fruitfulness, we shall realize to our sorrow that blight will soon bring them to death and decay. Actions form the character; while desires often van-

ish with the sounds which give them expression.

Character, like principle, maintains a positive indifference to all things save facts and realities; and though we may often attribute our neglect of character to those peculiar influences which circumstances sometimes associate with us, yet those who so *love* their character as to *live* for it, guard it so well, that circumstantial influences cannot improperly affect it. All have not sufficient moral courage to do this; but such as have not, live largely for reputation, leaving character in the shade of careless neglect, only to be regretted in the near future.

The acquisition of a true character is no mere business speculation, neither does it particularly embody political policies; but embraces in life the verb *to do* something, with an honesty of purpose that will stamp indelible impressions of goodness on our entire life-record; and thus character becomes the volume that contains this record; for on its sad or pleasant pages we find the impress of our thoughts and actions; and those who would review a delightful account therein, must live a righteous life.

Character is eternal; it lives when all finite forms turn into dust; hence the necessity of commencing in childhood, continuing in youth, nor forsaking in more mature years, that life which will cause us to feel, as the shadows of age creep over us, and the evening of our earth-life draws near, that we have in possession, a character free from all blemish—one that will recommend us to friends above, and by which we shall be recognized as members of that home, wherein dwell the pure in heart who always see God. *Shakers, N. Y.*

## CHRISTIAN CULTURE. No. 9.

WM. H. RUSSELL.

REASON: This may be defined as the power of perceiving truth. It matters not whether the perception be immediate or the result of long investigation. The infinite Mind is the infinite Reason; for "all things are open to him." The human mind is necessarily limited and perceives truth only by degrees. The plain inference, therefore, is that the human reason is the subject of culture.

An essential requisite of correct reasoning is knowledge.

"Of God above or man below,  
What can we reason but from what we know?"  
The child and the savage are alike at fault, often, in their inferences drawn from objects of sight. They need to correct them by their individual experience. But the lapse of years, and sometimes of ages, is necessary before that can be done. But it matters not. Truth will finally reward her votaries.

"The eternal years of God are hers."

The heaven in which the star-gazers of olden time located sun, moon and stars, was too far away for them to be able to rectify any mistakes of their untutored reason. It was reserved to the modern astronomer, aided by the enlarged vision which the telescope has given, to show that the heaven of the ancients, gods and goddesses all, has been removed "beyond the bounds of time and space," where a poet of modern orthodoxy has located "the saints' secure abode." But though that "heaven has fled away," yet the sun, moon and stars shine with no less brilliancy than ever.

The sun of truth remains steadfast, whatever human conceptions of it may be, showing itself little by little through cloud and mist, over hill and mountain, and will continue until the effulgence of high noon shall illuminate the enraptured soul on the plains of immortality.

The human imagination is fertile in inventions. Reason is too slow for it; all its deductions are speedily outrun. The thousand and one fables of Arabian story bear no comparison in absurdity to those which have been imposed upon human ignorance by persons

professing to be teachers of truth, especially religious truth. And what seems the strangest of all, there has been no invention of heaven then priests, however absurd and horrible, but has been more than matched in absurdity and horribleness by many who have claimed to occupy the seat from which Jesus dispensed the teachings of divine love.

There is no need of quoting passages to prove this assertion; they have been repeated so often within the present century by the opponents of such doctrines that the ear has become weary of hearing them. In fact, the legitimate successors of those who once used them so freely now rarely even "mention hell to ears polite," much less depict it in its former lurid colors. What then? Is the imagination a useless faculty in the human mind? Rather, has it not, like all the other faculties, often been perverted from its normal condition and use? When not controlled by reason, it is fond of extravagant things. It loves to conjure up "Gorgons and hydras and chimeras dire." It resembles then the perverted physical appetite; the more injurious to the health that which is taken into the stomach, is the greater the craving for it. The healthful appetite is satisfied with that which maintains health; that which is perverted never is satisfied.

The mind fond of strange imaginings is, to say the least, partially insane. This will account for many of the outrageous superstitions and fanaticisms among savage tribes. These have been imposed upon ignorant minds by the terror that half insane talent knows how to excite, more especially when it professes to have intercourse with the gods. So among many of the christian sects, the most excited and loud-mouthed revivalist has created the greatest furor among excitable people. But there may be enthusiasm and yet not extravagance.

The mind governed by the principles of the soundest reason may be also actuated by the warmest and kindest feelings. Some have represented reason as cold, stern and repulsive. But this is altogether misrepresentation. Reason is allied to the highest and purest love. It walks hand in hand with humility. It is the companion of gentleness. It is the most ardent lover of the beautiful.

It is the enemy of tyranny and slavery of every kind. It is the opponent of wars and contentions among men. There is no genuine reform that it does not favor. Let it be untrammelled by ignorance, bigotry and hatred, and soon it would make the earth the garden of God.

Thomas Paine, in the last century, styled his book which created such a furor among theologians "The Age of Reason." But it was rather a herald announcing a stern conflict about to arise. The age of reason has not yet commenced, if we are to judge by the wars and strifes yet prevalent. Yet its precursor has come. Passion still bears away in multitudes of minds, but principle is beginning to assert its rights. There is no longer the "darkness that may be felt," but such an intermingling of the light with it that objects may be distinctly seen. One may, if he will, distinguish truth from error, though Paine's book scarcely aids him to do it. It lacks discrimination. It aimed powerful blows at theological errors and thereby aroused the ire of their defenders; but he made an indiscriminate slaughter of innocent and guilty. It is the province of reason to discriminate between the precious and the vile; to spare the truth when aiming to destroy error.

What matters it to the gold-seeker if the precious metal be found mingled with the hardest granite or various other minerals and metals? When he has discovered it, he knows how to free it from all alloy. This is his reasoning process. The moral reasoner as well as the scientific should be able and candid enough to acknowledge every truth and see that it does not suffer by his manipulations.

Groveland, N. Y.

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### FACIAL INFLUENCE.

EMMA J. NEAL.

Meeting a friend not long since, I remarked to myself as I passed: "What can be the matter with sister S.? she

looks so gloomy, and acts in such a reticent manner, when we are such genial friends and our tastes so generally concur?"

What can this mean?" A voice seemed to interrupt my ponderings saying; "You beheld the visage of your sister: had you been able at that moment to have seen your own countenance, I think the sight would respond to your inquiry.

At this kind admonition of my mental guardian, I tried to reproduce the tenor of thought, in which I was occupied when passing my sister; and soon succeeded in painting the whole scene that was then agitating my brain. I hastened to my room; placed myself before the mirror, and strove to repeat the expression of countenance, which I imagined to have seen, to see how I should be affected at a sight of my real self; but dear reader I need hardly tell you the result.

In entire disregard of my efforts at self examination, mirthfulness predominated; and if sister S. had seen me, the seeming coldness would have melted into a genial laugh, at the strange contortions of the facial muscles, first moulded by my former thoughts, then suddenly twisted into a broad grin, at the real sight of my ugly self.

It is in this way, great evils are often created; and many friendships broken or cooled; being unmindful of the influence that even a look may sometimes have upon our surrounding friends.

While our faces should ever be set as a flint against wrong, and the flatterer's smile, we should be careful not to rob them of the sunshine of virtue, as we may, by a sullen countenance, and thus, unintentionally perhaps, close the avenues of love; but on the contrary we

should create affection, by kindly words seasonably spoken.

In all the great duties of life, let us be mindful that, "Sands form the mountain and little acts make up the sum of life."

*Mt. Lebanon, N. Y.*

### SIN. No. 2.

ALONZO HOLLISTER.

#### WHOM DOES MAN INJURE BY SINNING?

Not that Almighty who dwells in inaccessible light; which no earthly man can ever approach unto—and in whose power the united strength of the inhabitants of earth is reputed as nothing—and to whom mere mortals are "unprofitable servants," after doing all that lies in their power! What can a man do tilting against the Sun? Nay, against the wind? Then how much less against the infinite and viewless One, whose servants these are!

The soul that sins, is injured by transgression, and also the interest of his neighbor, who is entitled to our sincere confidence and service; to our unblemished gifts and untarnished sympathies. And since without him, we cannot hold relation to God, common wisdom teaches that here is where the wrong must be repaired, and the best relations cherished, that can be, in our rudimental conditions.

From whom does the transgressor seek to cover his sins? Not from the omniscient One, whom man places so far distant in his fancy that the thought of Him has no place in the mind, in transgression, and therefore cannot exert restraining power, although He is abstractly believed to be every-

where present, "beholding the evil and the good."

It is evident that the sinner fears the detection and scrutiny of just men, more than God; and so long as he has any sense of propriety left, or fear of punishment, he seeks, to hide from men, his low, mean, dirty acts; particularly those beastly acts of uncleanness, which tend to destroy all self-respect, self-confidence,—undermine self-hood, dethrone intelligence, and stamp the visage with an idiotic stare. Such cannot know God, except through the distortion of a corrupted fancy, until the covering of hypocrisy is taken off, and the criminal returns to the rule of a pure conscience; not until by suitable atonement, he re-establishes true and healthy relations to the general economy of universal life, to which he is justly indebted to the extent of his active powers of service.

All sins are works of darkness, which league the sinner with the powers of darkness, and bring death not only upon the doer, but also upon those with whom he is socially connected, until the evil is put away by confession and repentance. Hence it is the right and duty of the children of God, to know those whom they receive into their communion; both their internal and external history, and how far they can be trusted; what their weaknesses are, and wherein they need assistance, as much as it is for a physician to know the habits, constitution, and irregularities of his patient; and if these have been wrong, he is expected to change.

"God is Light, and in Him is no darkness," and those who dwell with God, dwell in light, and have no fellowship with works of darkness, but rather reprove them.



And "if we walk in the light, we have fellowship one with another," with Christ, and with God. And the life of the infinite and holy One, flows through us, and cleanses and nourishes us in the growth of God's kingdom of eternal peace and righteousness.

*Mt. Lebanon, N. Y.*

### SHAKER ORBITISM.

ELDER F. W. EVANS.

Winter Shakers and temporary Shakers, still seek a place in Shaker Communities. They come, desiring the advantages of the Community without obeying its Rules and Orders, or really believing in its principles.

Were there not a spiritual power, behind the throne of government in the Society, its extinction, so often predicted by outsiders, would speedily occur.

Here is a man of large, worldly experience who possesses a little personal property, but he clings to it as with the grasp of death. He wants the individual freedom of a worldly man; and also to enjoy the collective results flowing from individual sacrifices, made by other and nobler souls.

He wants to be *served* by two masters, whereas, masters expect to be served. He does not yield himself to serve either.

The Elder appeals to a higher power—to the Spirits—for help. They impress another person, who knows nothing of the circumstances, with the following communication.

We withhold the names of the persons who took part in the following visionary dream, because they are so graphically represented and well known. *Their fac-similies exist in many families, if not*

*in all Communities.* A very little private interest like what Achan reserved, may cause much trouble, in a family where *all things in common* is the organic Law.

*Be what you seem or profess to be, and profess and seem to be what you are,* is wisdom for Believers. Then, the windows of heaven may be opened, and blessings unnumbered flow from companies of redeemed men and women in the Spirit world—like showers in early Spring. Here follows:

#### Selfish Property.

*Eldress*

A Visionary Dream by one of the Shaker Sisters.

It seemed the family were in meeting for worship, when suddenly there came something like a tidal wave of spirit power, which spread over the whole assembly. Some who had never before been baptized, were touched, as with a live coal from God's burning altar of truth.

I noticed one particularly, who was shaken powerfully. He seemed something like a whipped child half subdued, wondering whether it would be better to give up his will or retain it. He fell back against the wall and cried bitterly, his secret feelings, unbidden, came to the surface, and he was forced to express them.

He said, "Here I am, I have forsaken father, mother, wife, children, houses and lands, everything, and have worked well;" then holding forth both hands, in which were \$2.25, he said, "See, this is all the reward I have received!" He cried with a loud voice, "Is this just? Can I bear it?"

One of the sisters said, "You are mistaken; that is *not the kind* of reward offered. Were you even a happy, contented man while in possession of earthly riches and friends you talk about?"

He said, "Nay, but I have given up so much for so small an equivalent!" The sister replied, "It was the *lusts*, inseparably connected with the generative life and order, that made you an unhappy man there. The

reward offered in this gospel, to those who forsake that order, is *not* the paltry sum of \$2.25,—not even one cent, as private, individual property—but the fire of *truth*, that will burn up the *lusts* pertaining to that order, that make *you* and are still making thousands of others unhappy.

Dry up your tears, turn your thoughts away from dollars and cents, and be consistent.

Cease mourning for the past and doubting the present, be willing to accept God's terms and the reward He is pleased to give, if you would be happy."

*Mt. Lebanon, N. Y.*

### Death of the Wicked.

JAMES G. RUSSELL.

*The wicked must die*—is the warning decree,

For death is the price to be paid;—

Tho' many would seek from its grasp to be free,  
The summons they cannot evade.

O'er mountains, thro' valleys, o'er rivers and seas,

In hamlet, in desert, or cave,

The guilty may wander, their fears to appease,

From death no endeavor can save.

Yet God hath declared that no pleasure he hath

In death of the wicked, but would

That sinners return to the straight, narrow path,

That leads to the fountain of good.

The cavalier—heretic like—may deny

That death is the *doom of the vile*;

"But christian and sinner as *equals* must die,

Though workers of goodness or guile.

For God sendeth rain on the just and unjust,

His sun shineth clear upon all;

That we are his children—created of dust;

He careth for great and for small!"

Then how may we know that the wicked must die,

Though wicked indeed they may be?

How may we the interpretation apply,

That all may discern and agree?

"The wicked shall not live out half of their days,"

We read in the Record of Truth:

That such as persist in their own evil ways,

Shall die, though in spring-time of youth.

In *what*, then, doth wickedness really, consist?

The word is in meaning defined

As *law-violations*; those laws which exist

Of God and His nature, combined.

We cannot the laws of our being discard,

Whatever our reasons might be;

We know that the way of transgression is hard;

That in it we cease to be free.

Our penalties correspond with the offense:

If mental transgressions are ours

We suffer with mental prostration, and hence,

Our shipwreck of reasoning powers.

The body, at alliance close with the mind,

Must share the affliction in part;

Our physical organization we find,

Is destined to suffer the smart.

Again, do we violate physical law,

Inhaling unpurified air;

Betimes from the fount of Intemperance draw,

Thus death-dealing weapons prepare!

With appetite morbid, and brain all ablaze,

Indulgence, then darkness and gloom!

Thus life being spent in intemperate ways,

Destruction is surely the doom.

"*The wicked must die*," then, the penalty's sure,

The reason we plainly can see,

If we to our full term of years would endure,

We must from transgressions be free.

The laws of the spirit, the body, or mind,

If we with indifference alight,

Afflictions—diseases of every kind,

Our ev'ry enjoyment will blight.

Perfection consists in maintaining the right,

In body, in mind, and in soul;

Thus living, our days will be happy and bright,

And Death will resign its control.

*Engfeld, N. H.*

### SUN-RISE.

EDITH D. CASWELL.

It was my good fortune not long since, to witness a most glorious sun-rise; and although this is by no means a rare opportunity for early risers, yet, my attention was unusually held to the phenomenon. As I observed its slow but sure ascent above the horizon I thought thus: "This glorious sun but symbolizes the testimony of truth which I, with many other companions, have been early blest to understand. A testimony which in spiritual power and brightness, by far exceeds yon rising sun, whose beams will one day illumine the darkest portions of the moral and religious world. A testimony which has power to justify the good, or condemn the bad.

O that I may be as steady in my upward progress, as fixed in holy purpose, as the sun appears, to me, in its course—that I may fully perform the mission to which I have been called is my prayer; and here, let me pledge before God, that I will never yield the strife against evil, nor cease to watch and pray till I rise in purity to my heavenly home; where my freed spirit shall shine by the light of truth, as clearly as the sun, which so enchanted my vision.

*Canterbury, N. H.*

## ADDRESS TO THE YOUNG.

ELDER HENRY C. BLINN.

It is with much satisfaction and pleasure that I take the present opportunity to address you. Designating me, as you are pleased to do, a *gospel parent*, I shall speak as to beloved children in the Lord's House, those who have shared in the privileges and benefits of a beautiful, christian home.

Although you are still young, and your baptism into a spiritual experience correspondingly limited; yet I have the assurance in the manifestations of your lives, that you most fully comprehend the order of the work into which you have been called. You have proved by many trials that you are able to conquer the adversary of your souls.

Therefore, rejoice in holy trust, while passing through the flames, that they cannot consume, and through the waters, that they cannot overwhelm. It is not well to think too much of the errors and troubles of the past; learn from them a lesson, and watch well the course of present action. See that pure aims underlie every undertaking in life. You have many years before you, in which to do good and to be good. Let me advise you to accept the kind word of the poet:

"Look on the sunny side, ye who are youthful,  
Gather the light that will ever abide;  
The way to be hopeful, and healthful, and happy,  
Is to keep right before you, the *bright sunny side*."

The traveler who ascends the lofty mountains, does it at the peril of his life. His triumph is to overcome all obstacles. When he has reached the anticipated height, all that he has passed through, is considered of the least consequence.

The separation from near and dear friends, the fatigue, the deprivations of the comforts of life, are now all lost in the attainment of the one great object. It should be the same in your case. Keeping your union in the pure spirit of Christ's testimony, carries you above the elements of a mere worldly life, where you may stand in confidence with all your beloved, christian friends.

Do you not remember the journey of our old brother *Pilgrim*, who was beset with al-

most every conceivable temptation and trial, while on his pilgrimage to the kingdom? Indeed, it would be difficult to determine which in the extended list was the worst!

One may be as effectually ruined in the building of air castles, as in the commission of some crime; through ignorance, as through willfulness. Any trespass against the spiritual convictions which one has received, if persisted in, would ultimate in the ruin of the soul.

It matters not whether it is a transgression that has received an opprobrious name, or a trespass that may be looked upon with seeming indifference. Read what the apostle says concerning the commandments: "If we break one, we mar the beauty of the whole law."

But my beloved young friends, you are learning to beautify your lives by carefulness; to make perfect the spirit-offering which it is yours to give. In our seasons of worship, I listen with great pleasure to your renewed resolutions to walk more circumspectly before God and your associates and seniors, thus living so as to develop substantial characters.

I know full well how essential all this carefulness is, to insure your protection in the christian strife. These testimonies and the many good works which they inspire, are the power of preservation which serves you for the time being, and inspires you to look forward with joy and love, to a day of greater light, and to a deeper understanding of the work of the cross.

I am impressed to speak as I do, because of the earnestness which you manifest to maintain your rectitude and pure association. You certainly will never have reason to regret your steadfastness. All the treasure of this world could never purchase for you a pure spirit, a life in God. Whatever it may have the power to give, it also has the power to take away. Be very careful how you accept of its many flattering gifts. So far you have kept good faith; for it is nothing less than faith in God, and in the spirit of goodness, that can work so effectually for good in your youthful minds. To the young, the buoyant and hopeful, it is by no means strange that mysterious phases should arise in the



mind, as the most gorgeous phantoms present themselves for acceptance.

"How smiling the world's prospect lies,  
How tempting to go through!  
Not Canaan to the Prophet's eyes,  
From Pisgah, with a sweet surprise,  
Did more inviting show."

How fondly we may stretch forth our hands to receive this world's proffered gift; but we reach only to grasp the air. You have already gained too much, have been too deeply engaged in the angel work of harvesting the soul from the earth, to have all this precious treasure and labor lost. "Hold fast that which thou hast gained, and let no man take thy crown."

As trifling as the gain may be, it is your *crown of life*. It is the consciousness of doing right before God, regardless of the frowns or flattery of this world. By and by, the force which these may now have, will all fade away, but the maintenance of the principles of truth and right, will dwell with you, an everlasting reward.

This same truth you must be able to give to others, quickened into life by the testimony of a pure spirit, as it has through the testimony of the cross been given to you.

For the consummation of this spiritual gift, to the renewal of your whole life, and to the establishing of your feet upon a permanent foundation, I shall earnestly pray.

Canterbury, N. H.

## INNOCENCE.

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Innocence! a brighter pearl  
Than ever Monarchs wore;  
A treasure far surpassing

The earth's most valued ore.  
I'd not exchange thy beauty  
For purple robes or gold,  
To wield a kingly sceptre  
Or his vast riches hold.

When done with transient glories  
These all must be resigned,  
The soul will be divested

The tenement consigned;  
But innocence and purity  
Retained, will sit enthroned  
Forever, throughout ages—  
A living virtue crowned.

Canterbury, N. H.

## SALVATION.

NANCY G. DANFORD.

There seems to be an idea, prevailing in many minds, of saving the soul independently of the body. This is erroneous, as it can never be done while we dwell in clay tenements. When the soul is saved from all sin, the body will also be saved from the indulgences of low passions, and appetites. Not only will it cease to be an instrument or medium for the worst vices, but every wrong habit will be laid aside.

With this view of the subject, it will readily be seen by every one who realizes how hard it is to leave old practices, which may have been strengthened by the growth of many years, how impossible is instant salvation.

The conviction that some favorite pleasure is wrong, may be, and often is, instantaneous; but the power to leave it forever, comes by slow growth attained through sacrifice, attended by constant watchfulness and prayer. When we have gained power sufficient to keep us from falling into temptation, this may be called *salvation*, but not *redemption*.

This is only obtained when we have so far overcome the world, that we cannot be tempted of evil. When Satan cometh and can find nothing in us, whereby he can excite evil desires, then shall we become like our Lord and Master.

*When the love of God reigns supremely in the heart, it will manifest itself by love and kindness to those around us, thus inspiring them to love and good works.*

In this way shall we see salvation wrought out through the organism of the physical body.

Hence our faith in the resurrection of the body from all evil and wrong habits, pertaining to the laws of this life; and through this medium, can the soul be resurrected to that which is higher, even unto life eternal.

Canterbury, N. H.

Life.—The secret of prolonging life is not to abridge it by any excesses. Live regularly, eat regularly and slowly. Take enough sleep; most people require eight hours, at least, of sleep. Don't eat just before retiring to rest.

**"HANG OUT THE LIGHT."**

JOSEPHINE E. WARE.

Once upon a dark, rainy night, two of my younger sisters after completing their day's toil, were about to repair to their rooms in a distant dwelling. The way leading thereto being over a somewhat dangerous path, they desired me to stand in the doorway till they had reached their destination; that, at least, they might realize my presence, although they could not see me.

I readily complied with the innocent wish, and while I thus stood gazing into a darkness that might be felt, yet seeing nothing and only faintly hearing their quickly receding footsteps, I chided myself severely, as well as others of our household for neglecting to "*Hang out the Light.*"

Finally, I began soliloquizing thus: Indeed! how often we poor short-sighted mortals fail to "*Hang out a Light,*" to illumine the path of our own dear friends; and meantime render the same more cheerful for the lonely stranger also, who may chance to pass us by,—one who may have neither friends nor home, but to whom a faint ray of light even, is such an expression of benevolence and friendship, that perchance his memory shall not only carry this fact into the dim future, but persuade him to believe, that real friends do yet exist.

And how often may he revert to the pleasing incident, so glad a thing is a beam of light to the benighted traveler! As I still remained standing, surrounded by darkness, my thoughts again turned to my sisters, and I mentally exclaimed:

Shall I be blessed to wait and watch for them thus, in the spirit land?

Can I be to them as a spiritual beam of joy and gladness? O can I?

But list! from out the darkness comes a welcome sound:

"Safe over! All's well!"

A thrill of gladness entered my heart, and with tearful eyes and deep-drawn breath, I closed the door, thinking, how thrice welcome will be the sound of their voices to me, when haply I shall stand in the doorway of my "*Father's House*" and discern by the light of heaven, these dear companions coming home!

These, whom I have known from childhood to maturity; have seen them climb bravely up, by the plain cross and self-denial, to a more exalted condition than nature ever knew. When I shall realize that "*all is right*" with them, and they are safe in heaven, what a bliss will be mine!

Let me not fail, then, always to "*Hang out the Light.*" It costs but little; it blesses many; and this life is too short, and much of it is rendered far too bitter, to those who live for self alone; or who fail to *hang out a light* fed by the oil of good influences, and a Christ-like example.

Canterbury, N. H.

**OUR ACTIVITIES.**

F.

While reading the beautifully written ideas under the heading of "*Be good and do good,*" the thought was suggested that it was by and through our activities that we accomplish the little deeds of goodness, and by which we shall consummate the great good of our life.

When we admire the finely wrought golden chain, do we sufficiently appreciate the thought that it is by successive, tiny links, the perfect chain is formed?

Just so our lives are but a chain wrought of the little activities, the kind deed, the genial

word, the cheerful smile, the emanations of a pure, unselfish heart.

Being one of the youthful readers who has taken much pleasure and derived lasting benefit from "Notes by the Way," I value it as a privilege to tender mine and our grateful thanks to the author of these gentle refreshings. May he reap in return the richness and fullness of heaven's blessing now and forever, is the prayerful wish of one of his daughters.

Canterbury, N. H.

### INDIANS. No. 1.

JAMES S. PRESCOTT.

Who will plead the cause of the INDIANS? Many were raised up to plead the cause of the Africans, and continued for a long series of years, until it ultimately, in the entire emancipation of 4,000,000 of the race, from bondage and oppression to the rights of citizenship under a free government. But who will plead the cause of the *Indians*, against their oppressors? Were they not the original proprietors of America? Are they not entitled to the sympathies of every one located on their soil? It is called *free soil* of America. If it is *free soil*, then does it not belong to the *Indians*, as much as to the whites?

Which was it, by right of discovery, or by conquest, or by purchase that the whites first claimed the soil? or, was it by the *wrong* of power and might over *right*, that the whites first took possession and still hold it, without rendering an equivalent, or a just compensation? If it was the latter, then the *Indians* still have a just right to the *free soil* of America. It was indeed *free soil* before the whites took an illegal and an unwarrantable possession of it; and monopolized it to their own selfish purposes and

aggrandizements. But this is not all, of which the red man complains. It is the bad faith, broken promises, and the treachery of the U. S. agents, employed to deal with them.

Who are the Indians? Are they not human beings, a distinct race, as much as the Africans? possessing redeeming qualities, capable of improvement, self-culture, and progressing from lower to higher conditions? Have they "no rights that white men are bound to respect?" Must they be annihilated, or crushed out of existence, because they are in the minority, weak and powerless? We answer emphatically, *Nay!* Unless there is a change of policy of the U. S. Government towards the North American Indians, the invisible hosts will fight their battles for them, and will prevail, as they did when the late Gen. Custer was slain, whose untimely death was so deeply felt and lamented by the U. S. officers and their subordinates. But, Gen. Custer returns and speaks for himself. Hear him:

"I now return to send a warning to our people and nation, and urge them to deal justly by the Indians, or they will do more mischief to the whites. The warriors in spirit life are inspiring their brethren to resist and avenge the wrongs perpetrated on their race. Do not seek to annihilate them, but try to make them better if possible."

Who made the Indian? Did not the same God that made the white man, make the Indian also? And is he partial towards any part of his Creation?

Societies are formed and forming extensively in our country and throughout the world, receiving legislative aid, and are beginning to become national, for "The prevention of cruelty to Dumb

Animals." This is right; showing that the Angel of Mercy is at work—we rejoice in it—we hail it as the harbinger of a better day, wherein "nothing shall hurt nor destroy in all God's holy mountain," not even the *Indians* beyond the "Rocky Mountains," nor this side of the same.

Why cannot similar societies be formed for the prevention of cruelty to the *Indians*, as well as to our *Dumb Animals*? What have the *Indians* done that they cannot be forgiven and receive mercy, as well as the brute creation? When Gen. Custer entered the spirit world he saw his mistake, that he had been engaged on the wrong side—he repented and said, "I have wronged my red brothers, and I am sorry for it." Here is something which speaks volumes in favor of the *Indians*. How quick did they forgive him, and opened their ranks to the right and left, permitting him to pass through their midst unharmed.

Why cannot white people professing to be christians, and civilized, be as magnanimous towards a vanquished foe as those called the wild savages of America, and *forgive* the poor *Indians* and stop killing them?

Fair dealing, generosity, and kindness, will do more towards conquering the *Indians* and making them our fast friends, than all the armies of a Napoleon.

*North Union, Ohio.*

### WARNING.

*Impressed by a Father's Spirit.*

Why clad in sackcloth—sorrow's garb—  
When God's free light encircles thee?  
What sin has so defiled, or marred,  
That God, in truth, ye no more see?

What snares have thine own fingers wrought  
To rob thee of thy robe and crown?

Is not my love of greater worth  
Than all earth's wealth—could it be found?

O brother, sister, where art thou?  
Still wrestling for thy sordid self?  
Art thou so fattened in this love,  
Thy birthright goes for worldly pelf?

Look yonder—canst thou bear the sight—  
Thy name wiped from the Book of Life—  
Because thou didst not strength implore,  
And weakness conquer, in the strife?

O favored child! confess, repent!  
And Jordan's waves will make thee whole;  
Fear not to plunge, throw off thy weight,  
And thou shalt save thy sinking soul!

O, if the wretched lives of those  
Who've put afar the evil day,  
Could be unrolled, what deep regrets  
Those truthful records would convey!

Justice may wait; yet sure as God  
Has called souls from the broad highway,  
So sure, will his unchanging law  
Be felt by all who disobey.

Life unto life, death unto death,  
The savor of his work shall prove;  
This joy, or wail, shall yet be heard  
From all who've shared his boundless love.  
*Canterbury, N. H.*

### PLAIN, CHRISTIAN DRESS.

RUTH WEBSTER.

A modest unassuming woman clad in simple apparel is like a beautiful flower whose perfume gladdens the sense of the beholder; but a woman who wears unnecessary trimmings and ornaments, is like the artificial flower; it may please the eye, but it yields no perfume.

The outward adorning is a pretty sure index of that which is within. If in our dress we conform to the fashions of this world as nearly as we can, does it not show the state of the heart? It is commendable to give as much attention to dress as the nature of the case requires; but as there is but a step between virtue and vice—between the sublime and the ridiculous; would it not be well to watch closely, lest we over step the mark?

I am reminded of an anecdote which

I will repeat: Some years ago when our Methodist friends dressed much plainer than now, a young lady came to an aged minister and asked him if he thought it any sign of pride for her to wear a feather on her hat? He made this reply: "When I was a young man I used to go fox hunting. When I came to a hole and found the fox's tail hanging out I was pretty sure that the fox was there!"

Beware of the little foxes for they have ruined many a flourishing vine.

*Union Village, Ohio.*

Brother Albert,

We know our manuscript is late, having stepped over the threshold of 1878; yet we have felt the desire to greet our Parents of the Household of Faith, with *A Happy New Year*.

Worthy Fathers and Mothers,

Greeting;

Let us wish you a Happy New Year. Not the repetition of a stale hackneyed phrase, but a bright, honest expression of soul-love welling up from the filial hearts of your many dutiful children.

Most glorious parentage! Again and again we come to the salute, and ring out in these cheery words the issue of our fervent prayers and hopes for your comfort and preservation throughout the year, which is so kindly opening to the household, with full sheaves of love and confidence between parents and offspring.

Look up, dear ones, from your several localities in Kentucky, Ohio, New York, Massachusetts, Connecticut, Maine and New Hampshire, and catch the silvery tones as we repeat, *God bless you, a Happy New Year!*

Let us beseech you to treasure the essence of our words in your hearts' tem-

ples, sacred to prayer, in our behalf as an abiding rest, as a joyous song agreeably to the text: "Rejoice, thou barren that bearest not; break forth and cry thou that travailest not: for the desolate hath more children than she which hath a husband." Gal. iv. 27.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." Isaiah liv. 1.

As an invigorating cordial let us press the inspiration of our love to the lips of those valiant souls, who have wrestled, and suffered more than physical pain, while watching and waiting our maturity, never once distrusting the genuineness of our efforts to attain to full stature in Christ, or their ability to bring forth sons and daughters unto God, worthy heirs to greater than earthly inheritance, loyal standard-bearers of higher than man-made creeds.

What an impression that unshaken confidence has made upon our souls! "My Fathers and Mothers expect me to conquer." How we have broadened and deepened to meet this expectancy!

You have given us the benefit of your experience, precept and example, and ask in return that we add thereto the outgrowth of our stewardship, so inwrought with the truth of the past, that a perpetual increase may be ours, and we be able to present an untarnished name for integrity and obedience, to the sacred faith committed to our trust. And shall we disappoint you? Disappoint God?

For, to what other source shall we ascribe the paternal and maternal principles which have been our nursing fathers and mothers, until we have found



the new birth, or life in the spirit? Nay! never! Fathers and Mothers of the South, you expect your children at the North to keep their garments "unspotted from the world." We will ripen this expectation into a reality.

Fathers and Mothers of the North, you ask like honor and victory, from the warm hearts of our comrades in the South. Hear the response: We have accepted our measure, and will not be found wanting. We come as so many rays of love, light and truth, to be caught and held in the prism of your affection. Ah! this mutual confidence will outlast the perils of '78, upon which we enter with true humility and undaunted courage. One more word, or gentle entreaty, and we will away to the battle of life.

Don't make haste to go among the evergreens on the other shore, as our brother Albert terms the closing of life. Are there more beautiful evergreens than your own children? Associations dearer than those you have helped to create around you?

Wait with all patience and cultivate perpetual youth, and a growth of evergreen principles here on earth. While working—not waiting—should the reaping angels require your aid in other portions of the vineyard,—and we can't blame them for wanting our parents, if they have learned your worth, for "there are none like unto you,"—remember we part not, but ask your continued remembrance of us in our varied duties until we, too, have taken our measure of trial in this sphere, and have thereby ripened for service in the land beyond.

In behalf of the children.

Canterbury, N. H.

Suffer little children to come unto me and forbid them not for of such is the kingdom of God.

## ANN LEE.

*Her Work, her People, and their Critics.*

### FIRST PAPER.

I purpose to write a few, short papers upon the above subjects, believing the information they will contain, to be timely and desired.

Out from the mists of obscurity have arisen many of the world's workers and saviours; and out from the mills of Manchester came "a good thing"—one, of whom, we feel warranted in speaking by quotation: "Many daughters have done virtuously; but thou excellest them all."

It is an easy matter to chronicle the past; to state the beginnings of eras, and of consequences as they have occurred, and occur up to to-day. Who shall tell us all that may result from the smallest, humblest beginnings?

The most meek of men became leader of Israel's hosts! a peasant girl, Maid of Orleans, rising out of seclusion, dons an almost superhuman power, and baptizes an army of men with an irresistible force! and within the memory of our children yet in their teens, a long, lank, homely member of the rail-splitting department, rises to sit at the head of affairs of our nation; to be the adored of the people; and completing the grand act of emancipation, is called unto and crowned by the angels! Going back again in memory, and we recall the familiar sayings of "the Carpenter's Son" in all their wonderful and powerful simplicity; and now witness millions praise-struck at the name of Jesus! nor would we be unmindful of the efforts for the world's good—the accomplishments of a Blacksmith's beautiful daughter in behalf of mankind. For so sure as "ever the right comes uppermost, and ever is justice done," so shall this daughter receive her "recompense of reward."

### WHO WAS ANN LEE?

She was the daughter of very poor, humble, but industrious parents; who came honestly by their ignorance, and transmitted the same "bliss of ignorance" to a large family of children. Ann was early placed in a factory, where she soon earned and more than earned her own livelihood, but always remained quite ignorant of letters.

She was a staid, quiet girl, not given so much to play, common to children of her age, but those in preference a retirement from her mates, where, removed from public gaze, she became the subject of heavenly visions, many of which were far above the comprehension of her juvenile mind. In these visions, being instructed of the depravity of human nature, in mankind generally, and that God would soon open a way for the deliverance of the people—a rest for the weary and heavy laden—she would go to her mother, tell of her visions, and sobbing, as with a breaking heart, ask her to explain them.

Her mother, mother-like, tried hard, and variously, to dispel these vagaries of a distorted imagination, at the same time joining her daughter in tears, that told of the truths of vision, active in her own, daily experience. While there was no cessation of these visions, her parents and friends counseled marriage to change her thoughts, and give a new and they hoped a happier phase to her existence.

She was married to Abraham Stanley, a blacksmith by trade. From this union four children were born; all, however dying while infants. Her married life was aught but happy; but not on the very common ground of incompatibility of temper, but because she now began to experience the fulfillment of many of her visions; and hers became a troubled soul, and she an earnest seeker for a refuge from a life that brought her spiritual freedom under a bondage, worse than physical slavery,—the engagements in lusts of the flesh, that were “death unto death” to her already quickened conscience.

The story of her spiritual sufferings about these times, as given by her own mouth, were so graphic and affecting, as to cause all who heard her to wonder and weep!

A woman, called to *such* spiritual experiences, should never marry nor engage in any passionate indulgence. We herewith add our sincere commiseration for her kind hearted husband, and the same for any having a wife spiritually affected as was Ann Lee!

He was, from all accounts a sympathetic husband; considerate of what he deemed her *hallucinations*; charitable to what he deemed her *whims*; and yet, while being the ex-

alted prophetess, she made a very disagreeable wife! He was a worldly man, having hopes of increasing worldly prospects, and to a long life of worldly happiness with one of the kindest, prettiest of nature's noblewomen.

She was a woman of medium height, rather robust, sound in health, capable of great endurance, and quick to recuperate after extreme exhaustion. There was no reason why she should not have been the mother of healthy and long-lived reproductions, unless that reason is found, in the positive incompetency of an extremely spiritually-minded woman to reproduce healthy earthly offspring, regardless of the adequacy of every other essential necessity therefor.

Stanley's prospects, so far as Ann was concerned, were ruined; and he shall have for this period of his life our sympathetic memory. About this time, there was a class of revivalists active in Manchester—come-outers from the Quaker Order—under the leadership of a man and his wife, named Wardley.

The revival seemed to embrace the necessity of all would-be Christians, returning to the government and life of the primitive Christian Church. And when Ann learned that the Wardleys and their followers—called “Shakers”—(by which it will be seen that Ann Lee was not the *first*, so called,) lived in virgin celibacy, confessed and forsook sin, etc., she was moved in spirit to come into close communion with them, and by the consent of her husband united herself to them.

Now, Stanley had a deal of trouble with Ann. Ann asked her elders how she should live with Stanley and keep her faith? Jane Wardley said to her: “I am James' wife; we lodge together; but we no more touch each other sexually, than we would handle coals of fire!” Ann was happy and determined; while Stanley now, was a most miserable husband.

(CONTINUED.)

Rise early, if you wish to become rich and conquer an enemy. What is the most beautiful thing? The universe. The strongest? Necessity. The most difficult? To know ourselves. The rarest? A true friend.

### CORRESPONDENCE.

Augusta, Mich. 12th. Mo. 1877.

CHAUNCY DIBBLE,  
Friend,

Your letter of the 22nd. ult. is at hand. I see you are one of those candid seekers after truth.

We are all subject to its divine laws, and must answer for our own conduct individually. Our relation to Deity is found by humble prayer, which is the key to heaven. None but the virtuous and godly can enter there.

You ask my idea of the unregenerate in the other existence. If there is a condition of salvation, there is also a place of destruction to be saved from.

There is a burning of soul to all who reject the truth. There is no device nor repentance in the grave.

No returning to acceptance with God after death. It is casting a stigma to insinuate that our time of probation here is insufficient.

It is no injustice if a soul is tormented in hell; for we all have our own choice.

We make our own condemnation; we are judged according to the deeds done in the body; they that are wise are wise unto life eternal. The wicked go to everlasting punishment. The doctrine of repentance in the future was invented by man, and suits his animal nature.

It prevents many from obeying the spirit of truth now. All of every nation are invited to partake at the spiritual fountain—the living Christ—the inward Teacher—the only begotten of the Father. Born in our souls this spirit enables man to comprehend things divine.

A. L. GRIFFIN.

Shakers, N. Y., Jan. 1, 1878.

A. GRIFFIN,

*My friend:*—Yours of 4th ult. is at hand. There seems a decided difference in our views, of the condition of the people of the other world.

The future destiny of the innumerable multitudes each with souls as precious as

ours, is a subject too vast to be decided by the dogmas of the past.

Heathens, Idolaters and religious persecutors, have their hells of retribution as a weapon to frighten sinners into the church. The character attributed to Deity by such, is outrageously disgusting and has made more self-righteous hypocrites, and infidels than it has saved souls.

That Jehovah was a man of war; inspired his servants to persecute heretics; instituted a church to damn all who did not belong to it; that He has created a heaven at some extreme height to which all, who belong to the church, or have faith in imputed righteousness, are wafted at death, there to exult in the eternal misery of the wicked—these are doctrines too crude to have a place in an enlightened mind.

God will never deprive man of the gift of free agency; yet all who willfully transgress, must learn obedience by suffering.

The attributes of Deity are parental. He is not limited in the exercise of his mercy to ten years or an hundred years. He is the same God in the future. The separation of the spirit from our bodies does not change our relations to Him nor our own moral conditions.

Spirits out of the body may still be virtuous or vicious; and their heaven or hell will be as they make them.

We cannot indulge our selfish propensities here, and be wholly released there; only so far as we have purified our hearts by abstinence from fleshly lusts.

Yours in love,

CHAUNCY DIBBLE.

### DR. J. M. PEEBLES.

We have received a letter from Bro. Peebles, from Madras, in which he expresses his delight with the amount of mediumship, magic, and psychological phenomena he has witnessed. "Casting out devils," he says, "It is as common in Southern India as it used to be in Palestine in Jesus' time." He is much saddened by the sights of suffering incident to the prevailing famine, and expresses his deep sympathy for the sufferers. The following is from the *Madras Daily Times*:—

"Three weeks ago we announced the arrival in Madras of Dr. J. M. Peebles, formerly an American Consul in Asiatic Turkey, and the author of several books. During the period that he has been in Madras he has

been most industrious in obtaining information from all sources, and the chapters of his forthcoming work, devoted to Southern India, should be most interesting. Dr. Peebles sails on Monday next by the Suffolk for Natal and Cape Town, *en route* to England. The Doctor, during his stay here, has exhibited that push and energy which is characteristic of Americans. Though he has been, as we have said, hardly three weeks in Madras, he has managed to visit the famine camps, the Leper Hospital, the museum, libraries, all the public buildings and burning ghauts. He has witnessed the clever feats of magicians, seen the devil priests professedly cast out demons, looked into a higher class of psychological phenomena, difficult to get at and more difficult to comprehend, and met a good many native gentlemen of various castes. He has also received from the Chief Secretary to Government much kindness in the way of a sight of public documents, and in every conceivable way has had the opportunity of seeing all sides of our social life. Dr. Peebles was at the breakfast in the Banqueting Hall yesterday in honor of the Viceroy, and was charmed with the almost Republican freedom evinced. They have nothing of the kind in the West, he says, and he thinks he has a wrinkle from the ancient civilization of India to bring before the century-old Republic of the New World. We shall look forward to the publication of Dr. Peebles' forthcoming work with interest."

### Let us Earn our Pay.

A common share in the toils and burdens of life, whether of a temporal or spiritual nature, always enhances our happiness. This is a life of toil; let us not leave our portion for the ever burdened. Let us each make the most of our own capital, that we may not have to beg, borrow, nor steal. Let all that we possess be justly and truly earned. Then we shall have nothing unpleasant to reflect upon when our accounts are cast up.

EUNICE BATHRICK,

Harvard, Mass.

## THE SHAKER MANIFESTO.

GEO. ALBERT LOMAS, EDITOR.  
SHAKERS N. Y.

### ITS WORST ENEMIES.

That Christianity finds its worst enemies among those professing the strongest and most affectionate allegiance to it, is our assertion, and our most sorrowful regret. That there are differences of opinions, theologically, will never be matters of surprise, when our various organizations and constitutions are duly considered. Theology is a *talk upon God*, dictated by the mind of him or her who possesses ideas of theology. Hence, it is not strange, that there are as many theological mills, and roads thereto, as there are individuals with theological grists to be ground. Theological differences may always exist, and none be harmed thereby; for whether this or that is the best theology, we opine God cares very little.

With religion, and religious life, the results are very different; for theology and religion are but distant relatives at best. The advent of Christianity into the world, was to bring new, practical lessons for its believers to learn and obey. The lessons prior to its coming had been good; sufficient for the progress of the people, who knew not of any pleasures above the world of fleshly indulgences—who were truly a carnal people, and justified, in the absence of Christianity, in all their regulated carnality.

Now, let any man or woman, or they twain, engage, as did the children of

Israel, in all the gratifications permitted and restricted by their God—let them learn and sing the song of Moses to perfection—and they are only good and perfect Jews at best. Will any rational thinker presume to say, that there is only an additional theology, belief or admission to be made by these parties, that they may be Christians? That merely *acknowledging* that Christ came to save sinners; and *believing* in the superexcellency of his blood, will change them from good Jews to good Christians? Can it be, that such *acknowledgement* and *belief* are the means of building up a "New Creation of God?" Such is the sincere teaching of the vast majority of the clergy; who, however sincere, are the worst enemies of the Church of Christ!

We wonder not at the differences of opinion, active among the apostles in their day; and did we know of more of *such* differences we should not be surprised. That Paul overcame Peter's scruples of *religious* christian life, was the most *natural* thing in the world; but at the same time, it was the *triumph of darkness*, which blotted out the pure, practical elements of primitive Christianity; hence, the "falling away!" We say, "*most natural*;" we add, *the most unspiritual circumstance* of seventeen hundred years, was the conversion of Peter from following the *life* of Jesus, to engage in the philosophical reasonings, apologies, and wholesale conversions after Paul!

Had Swedenborg, with his eloquence, learning, tact and reasoning ability, converted Ann Lee from the necessity of such a degree of *purity of life*; such denials to general human selfishness; and permitting such licenses, that

human nature should not feel pressed, restricted unto the death of the *works of the old creation*, there would be *now*, the same "darkness covering the face of the earth" that accompanied the *falling away* of the first Church. Swedenborg, was undoubtedly the most superior man of his day, in intellectual and moral attainments. There were elegancies of diction and habits about him, that wrought great attractiveness among the early disciples of Mother Ann Lee. So much was this the case, that under the slow progress\* of Shakerism; under its severe crucifixions of the flesh, and iconoclasm of the old domestic relations, many recurred to the easements, let ups, and half-way crosses of Swedenborg; and consequently, for fifty and more years—until the efficacy of a *full cross* against the flesh and its concomitant relations was satisfactorily established, Swedenborg and his writings, were kept "without," among the sorcerers.

We have paid Paul's life, the high tribute of being very superior to his unchristian theology—his life was closely following that of Jesus. His victory over the "head of the Church"—Peter—and the rest of the apostles—unless we except James†—has given

\*The progress of the Shakers is necessarily slow, as *they take up a cross too heavy to be borne by ordinary men, and women of the world.*—Henry Vincent.

†But Luther far surpassed the zeal and confidence of his *fathers*, in changing and corrupting everything sacred. In order to maintain his inconsistent and pernicious *solifidian* system of *Imputed Righteousness*, he rejected the whole epistle of James, and called it "*an epistle of straw.*" See the beginning of *Luther's Works*, *Bardday's Ap.* p. 80, 81. *Armi. Mag.* Vol. II. p. 288.



the clergy of today, the opportunities of being apologists for all fleshly indulgences, through unchristian marriages, private possessions, with their ever-accompanying catalogue of contingences; and with only the fear of a future—"the time will come when these things will be done away"—and with the apparent encouragement of "Go it, while you may!" And the clergy are unhesitatingly selling Paul's permissions, while their multitudinous followers are most eager to buy! But there is no Christ in these indulgences. Every marriage, however proper for the world, and its children, crucifies Christ afresh; every sexual congress of the twain, however necessary for the peopling of the earth, pollutes the *Christian* temple; every departure from "all things common and equal," and to private, personal, selfish aggregations, drives the third nail, by which the life-blood of Christ—the true Christian religion—ebbs entirely away!

These same clergymen (honorable in their sincerity, zeal and fervency; but how inconsistent and cruel practically!) do not differ with us, regarding what the life of Christ Jesus was! They admit its virgin celibacy; they know of its living testimony of abstinence from sexual combinations and lusts; they are one with us in admission and admiration of the plainness of Jesus' dress and habits; they differ not that "they were together and had all things in common;" they are our equals in speaking of his peaceableness, in crowning him the Prince of Peace! in keeping himself and little Church distinct from the "manners" and governments\*\* of the

world, and in praising. Now, why all this "beating round the bush?" Why not come out boldly, and say: "*Such was the LIFE of Jesus Christ, we know; but we cannot live it; our congregations will not live it! hence, while admitting such to be genuine Christianity it is too onerous, too crossing for us to bear!*"

Some noble clergymen, have come out thus boldly, and have renounced the name of "*Christian*," even as their lives are not. But knowing the grand contrast between the life of the world, and the life of Jesus, the Christ; realizing that the people will stay in Egypt, indulging in the world, flesh and devil; the clergy, in evading the commands of the Christ, to teach his words, and to "follow him" in life, do so under the encouraging applause of the people and the pay of the devil! And amid their own desires for human, but unchristian pleasures; Paul's permissions to be half-way christians; and the unreserved consecration of the entire life of Jesus, the Christ, all looming up to be chosen from: "Choose ye!" And while continuing to hold the pure, peaceable, unselfish, unworldly life of Christ, a subject of admiration, and not as a life-like pattern for all true disciples, we arraign such clergy and converts—professors of Christianity—as inimical to the cause of Christ, and the worst enemies that it has.

#### EDITORIAL NOTES.

In this issue of THE MANIFESTO will begin a series of papers on INDIANS; written by our kind, zealous and venerable friend, James S. Prescott. More

\*\*Luke xx: 25.

than fifty years ago, he was employed by the Baptist Church of Hartford, Conn., to go as a Missionary among the Indians; and began his labors as a teacher of a school of forty scholars, at Oneida Castleton, N. Y.; since which time his sympathies have been very active in behalf of all Indians. We hail this series as timely. And now, while the Indians are creating such excitement, we want to quote the latest noble assertion of General Miles, conqueror of the *Nez Percés* tribes: "I do not blame the Indians for fighting with such vengeance. They have been so wronged by government agents, even to the amount of hundreds of thousands of dollars annually, that the wonder now is, that they have been as peaceable!" Others, former captives among the Indians, have on being released, borne similar testimony.

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"THE QUONDAM SAILOR."

The children's friend—Bro. Wm. G. Libbey, will continue to accompany us through the year. Although he will prove no "*Robinson Crusoe*," nor "*Roderick, the Rover*," yet he will be an entertaining and instructive story teller; and the best things about his stories are; they are all true to life. We hope also all will be pleased to read and remember the beauties of Elder H. C. Blinn's "Address."

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We deem there are limits to the propriety of free speech—a time when freedom of speech may be abused, by the utterance of profanity or obscenity—but we feel assured, from certain, recent arrests, that a spirit of hate, from anti-theological reasons, has been aroused; and the consequences will be a repetition of Inquisitorial times and deeds, unless

this spirit and its agents are rebuked. It is *one* feature of the combination, and mal-administration of Church and State governments. To this combination we are eternal opponents. Keep the governments of Cesar and God apart forever; while rendering to each its just dues. Our Shaker testimony cuts crosswise many of the world's idolatrous practices; and for this testimony, uttered with respectable, dictionary language, are we to look for arrest, incarcerations and fine? Again, we call on American citizens, to awake to the positive necessity, of keeping Church and State forever separate; to keep God, Christ, Virgin Mary, Ann Lee, and every other theological representation out of the Constitution of our United States, and to give to every other the same rights to "life, liberty and pursuit of happiness," which we desire to exercise for ourselves.

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We call particular attention to Elder A. Perkins' article "*Are the Shakers Christians?*" As a definition, of what used to be duly considered Christianity, it will be difficult to excel. The points raised, are well cleared up: Was the life of Jesus, that of a virgin celibate? So is that of all true Shakers, or Christians. Was his household government based on an equality of goods? Was he a peacemaker? Did he and disciples separate themselves from the social and sexual practices common to the world? Thus do the Shakers live. Until we are convinced that the coveted practices of the world—the congress of sexes for propagation or mere pleasure; personal riches, inequality of this life's good things; controversies, contentions and wars; and the general engagements of

selfishness are christian or best, we mean to be Shakers, and hurl against these principalities of the world our christian testimony.

The works of scientific men, reformers, ecclesiastical canons, and such new lights and liberals, as prefer the spirit of truth to theological errors, are creating a Babylon—a confusion—among so-called “orthodox” creeds. Robert Ingersoll is doing his iconoclastic work well; Merriam is already very heretical to early, established opinions; Canon Farrar wipes out, with his linguistic lore, “hell, damnation and everlasting torment” from future editions of the revised, sacred scriptures; Sir Draper adds a liberal page to present church doctrines, thereby throwing a bomb among ecclesiastics, making confusion, worse confounded, and an irremediable rent to the erroneous philosophies of religious opinions; then come Munger, and ex-president Hopkins disavowing what they early swore to believe and sustain; only to be excelled by the Beecher, into an extensive tumble-up into very much more liberality, almost amounting to Universalism!

“Let us be patient, these severe afflictions

“Not from the ground arise;

“But oftentimes, celestial benedictions

“Assume this *bright* disguise.”

Let us be prayerful: “Thy kingdom come; thy will be done on earth,” just as angels and just men and women are doing, wherever heavenly conditions are. While the old creation is toppling and falling; while the old theological arks have lasted out their latest endurance; let us be wise in the presentation of principles, of a never-fading character—of Jesus, the Christ. A virgin

character; eternal Peace; the communal relations of brethren and sisters in the spirit of Christ,—these form the heavens, there is no progress without them, and though the heavens and earth pass away, these will endure forever!

We cannot rejoice, that so many are agreeably roused to the belief, that there is no hell. The tidal waves of mind are likely to dash against the real truth of the case, for some time to come, because so much infidelity of there being a hell in the great hereafter, is being sown with unsparing voices and hands. There are hells upon earth; there will be hells in the future; and as well may any deny that effects follow their causes, as to deny that evil thoughts, words and acts are followed by the most uncomfortable conditions.

There are hells; and the escape therefrom, is to flee from the conditions that make us uncomfortable, here and hereafter. We do rejoice, however, that this subject is awaking in many thousands, the blessed hope, belief, and the certainty of all having as long a probation in the future, as they may desire to live in tormented conditions. That here, and hereafter, there is a way out of sin and its effects. And just as soon as we are willing to cease to do evil, learn to do better, and turn our faces away from the hellish conditions of worldly life, then will we ever and forever, time, and eternity without end, realize a loving parent, ready to fall on our necks, forgive us and redeem us. Thanks to Almighty God, that this glorious light of truth is so fast breaking upon the people! Its effect upon the man-made theologies of the churches will be immense; to the falling off of

all other shackles, until the gospel will be emancipated from every thing that does not indicate the pure life of Jesus, the Christ, a positive necessity of heaven and for the absence of hells.

## For the Children

### QUONDAM SAILOR.

#### CHAP. II.

I was rather pleased to find my brother so willing to keep me company, in my long cherished desire to find a home on some lone island of the Pacific Ocean, and we made what preparation we could, which was not much, for we had to be very careful not to excite suspicions of our intention to leave the ship.

Our outfit consisted of needles and thread, fish-hooks and lines, a small hammer without a handle, a pair of pincers, and a sun-glass. The latter proved a most useful article, without it we should have had no fire, and been forced to eat our meat and fish raw.

All the reading matter we ventured to take, was one small Bible, and a Shaker poem given us when we visited the North Family, at Shaker Village, N. H. in the autumn of 1841.

On our approaching the island, the wind died away, leaving us becalmed, five or six miles from land. A boat was then sent ashore to look for a place to land; it being late in the afternoon, she soon returned. The boat's crew gave a very pleasant account of what they had seen. They told of coconuts in abundance, and of mullet, a fine fish, which were plenty, in small creeks that run in the shade of the cocoa-nut trees, and could be caught in the hand. All of these glowing stories of our ship-mates, encouraged us in our enterprise of forming a settlement on this land of promise.

The writer had expected the boat to which he belonged would be one to go on shore; and accordingly put some clothes in the bottom of it, under what is called the "head sheets." Thus having made all the preparation

we could, we waited, *not very patiently* you may be assured, for our opportunity.

At last the order came to lower away two boats, when to my surprise and disappointment, I found the bow-boat to which I belonged was not going on shore. I went to the third officer who was at work at a turning lathe on the quarter deck, and asked if our boat was not going; he said it was not; and appeared rather cool and reserved, which was unusual for him, as our previous acquaintance had been very cordial. And I have no doubt the bow-boat was kept on the cranes that day for my especial benefit.

I think our intentions to leave the ship were suspected, hence the detention of the boat. The larboard quarter boat belonging to the chief-mate, to which my brother was attached, was already in the water, and leaving the side of the ship. Starting to go forward, on reaching the port side of the cook's galley, I found one of our men looking embarrassed, and anxiously inquiring if some one would go on shore in his place.

He belonged to the second mate's boat that was then being lowered away. I think he was inspired to give me his chance to go to that island. He had been in the Seminole war in Florida; was about forty years of age. We remember him with pleasure for yielding to a good influence at that time, and thus becoming an agent, somewhat indirectly, to my being in Shaker Village, N. H., at the present time.

Accepting his offer joyfully, and picking up the cook's ax from the deck, with the remark that "It would do to cut down a cocoa-nut tree," I went into the boat and took the place of my good friend Knop, at the mid-ship oar, which was eighteen feet long, and was to be pulled five or six miles under a vertical sun, in a calm, and with double the amount of clothing usually worn in pulling a whale-boat in this latitude! Added to this was all my personal effects stowed in the bosom of my shirt! I have not preserved an inventory, and may not be able to recall every article of my property; yet there is one part of that day's experience I do remember distinctly, and that is, the very severe and protracted *perspiration* from which I suffered before reaching the shore. It came to an end at last

by our boat landing on a beautiful beach of coral sand, on the north side of Fanning's Island.

As soon as we landed, our officers, taking their guns, proceeded along the beach to the eastward of where the boats lay, seeming as much delighted to be on shore as any of the boys; thus leaving the boat's crew to do as they pleased. Most of them were on their first voyage, and a place like this had much to attract their attention.

While they were examining the natural scenery of the place, the writer and his brother walked rapidly into the woods.

The island was a narrow strip of land, less than a mile wide in the widest part, somewhat circular, in form resembling a horse shoe. The space between the back points or *after points* as a sailor would term it—formed a passage through which vessels from the ocean outside, passed to the quiet waters of the lagoon, or bay; which is protected from the surges of the ocean waves by the sides of this imaginary horse shoe. The distance across the bay, we should think was five or six miles, as the land on the opposite side of the bay from where our boats first landed, could not be clearly seen without the aid of a telescope.

After losing sight of our kind ship-mates, we travelled very fast through a forest of cocoa-nut trees, until we reached the outer shore of the island; this brought us in sight of our ship which, having taken a breeze, was lying off and on the land, waiting for the boats.

I do not think we were seen by any one on board, for a ship can be seen at a distance of six or eight miles by persons on shore, or on another vessel; while a man can be seen only about two miles distant, unless aided by a glass.

It was after sunset when we reached the outer shore, and as twilight is very short there, as in all places near the equator, it was dark before we finished our shelter for the night, which we made from the top of a cocoa-nut tree that we had cut down. The nuts we obtained from it, gave us the first food we ate after landing; the green nuts affording a most delicious drink, to satisfy our extreme thirst, after our hard pull in the whale-boats that afternoon.

My brother was taken sick in the evening,

caused by over exertion, and drinking too freely of cocoa-nut water.

There was a medicine chest on board the ship we had left, but neither of us proposed to go in search of it; we had counted the cost and were prepared to abide the result, whatever it should be. There was one remedial agent of which we could avail ourselves on a grand scale, and this was *Hydrotherapy*—which means Water Cure—which I applied to my sick brother, by walking with him a few steps into the water and allowing the surf to break over us.

And although my companion found relief, we lost some seeds of the crook-neck squash, washed out of our pockets by the heavy surf. I mention this as being a great loss to us at that time, as we were expecting to grow them on the island, to supply somewhat the want of bread. The natives of the Marquesas island grow large quantities of these squashes, which they sell to ships. We have known them to keep six months in the open air, exposed to the rays of the tropical sun. The quality is better than those grown with us.

After the bath, we crawled under our shelter of palm leaves, and slept soundly until day-light.

(TO BE CONTINUED.)

## FARM GARDEN

*Fruit.*—There is no doubt but that pure fruit acids are excellent for the system. One orange, eaten before breakfast occasionally, without sugar, is recommended by the best physicians as an excellent corrective for the system.

*Something about eggs.*—Eggs, when soft-boiled, are easily digested; but when hard-boiled they require very strong powers of the stomach to digest them. If a person in health is going on a journey where he will be long in getting food, one or two hard-boiled eggs, taken before setting out, will keep off the sensation of hunger for a considerable time. An egg, for a healthy child,



is a good article of diet, but ought to be soft-boiled, and a due quantity of bread eaten with it. In cooking an egg with the shell on, place in boiling water and set off the fire.

Let it stand six or seven minutes, when it will be much superior to one that is steadily kept boiling from two to four minutes. Eggs rubbed over with fat or grease of any kind will keep fresh much longer than if this is not done. Perhaps there is no better way to prepare eggs for breakfast than to break them into a large dish, season, pour in a little cream or milk; stir the whole a few minutes, then pour into a hot sauce-pan that has been greased; stir while cooking, and be sure and take off before it gets the least bit tough.

### HOME TOPICS.

**POTATO CROQUETS:** Boil and mash a dozen potatoes; add a piece of butter size of an egg, tablespoonful of white sugar, a little salt, and two well-beaten eggs. Mix well. Make them up into Cones; dip them into raw egg, sift on plenty of bread crumbs, and fry brown like crullers.—*Arthur's Mag.*

Put a little hand soap on the door hinges when they creak.

To bore a hole easily through a hemlock knot, wet the bit or augur in spirits of turpentine.

Keep polished steel tools, enwrapped in wool in a closed box. Razors, etc should be so kept.

The Huntingdon Monitor says: "We feel it our duty to give a recipe for the cure of the diphtheria, which we know from personal knowledge has cured several severe cases. It is simply to put some pure tar on a plate and apply hot coals to it, not hot enough, however, to create a blaze. Then place a funnel upside down over the tar and let the patient inhale the fumes arising from the burning tar through the spout of the funnel. It will give instant relief, and may be repeat-

ed as often as may be necessary. Tar spread on a piece of cloth and applied to the throat in connection with the inhaling process is also good, much better than old fitch and liniments. It should not be removed until the throat is relieved of all soreness."

The Shaker Manifesto, one of our New Hampshire publications, appears in magazine form on the opening number of the eighth volume. This is the official monthly publication of the United Shaker societies, is published by N. A. Briggs of the Canterbury family. It is devoted to the defence and advocacy of the tenets of their belief, but contains much spicy and interesting reading. In each number appears one or more of their songs set to music, which, from the popularity of their worship to the Gentile world, ought to be an important feature in extending its circulation. A few agricultural hints are inserted, the fruit of their own experience, and we hope to see this department enlarged, for the Shakers have a reputation of being successful farmers. It appears in new type, and is the work of Shaker hands alone. We trust that their efforts at improvement will be attended by remunerative patronage.

*The People.*

### SOCIETY RECORD.

MT. LEBANON, N. Y. Eldresses of the Church, Matilda Reed and Ann Maria Greaves. OFFICE DEACONESSES: Mary Hazard, Tabitha Lapsley and Florinda Sears. FAMILY DEACONESSES: Elizabeth Sears has become the associate of Anna Dodgson and Julia Ann Scott.

The Ministry have moved from "The Meeting House," into their new and beautiful "HOME."

The sweet singer, Clark, has been recently paying his respects to the people here, through spiritual songs.

SHAKERS, N. Y. Official relations of the Church Order have recently been changed: Aurelia White succeeds Ruth A. Green, do-

ceased; and Ella Benedict has succeeded Adelaide Ingham. Samantha Bowie remains also at the office.

The beautiful Chestnut trees, through which grove so many thousands pass in going to Church at this place, having attained perfection, will be cut down for ship and cabinet lumber, and any wishing such, will do well to order it, in sizes and quantities to suit their purposes.

Hon. John E. Page, of Albany N. Y., recently invited, and handsomely entertained a party of thirty of our people, at a lecture upon the Holy Land; made interesting by stereoscopic panorama, by the lecturer, E. W. Clark.

### BOOK TABLE.

We have received from the *U. S. Commissioners of Agriculture*, several interesting pamphlets and reports, of the conditions of the country from views taken from an Agricultural standpoint. Those treating upon *Corn, Sugar Cane, and Beet Sugar* are particularly interesting. We hereby repeat our thanks for the notice.

*The Religio-Philosophical Journal*; J. C. Bundy, Chicago, Ill. One of the two most prominent Spiritualistic papers in America, and one that is very worthy of excellent notice, justly faults us for crediting to *The Banner of Light*, (another excellent medium of spiritualistic literature) an original editorial of the R. P. J. We are sorry that it so occurred; but disclaim any intention of wronging the *Journal*; and claim it to be a mistake. The article, "*Form Materialization*," was sent to us, cut from some paper, and accredited to the *Banner*. Asking pardon, we hope others, making the mistake, will be more careful in future.

"*The Priest in Absolution*:" D. M. Bennett, New York, Publisher; Price 25 cents.

Reference has been made to this work by Elder Evans in a previous number of THE SHAKER; and in full agreement with his ex-

pressed opinions, we caution the introduction of the Confessional into Protestant Churches, until the priesthood embraces an equal representation of the sexes. The power of the Confessional is as great today as ever in the past; and abused, as it is likely to be, when used only by masculine curiosity and lasciviousness, is of the greatest detriment to society at large. We believe in the confessional; that it does us good to find a fellow sympathy in distresses we ill can bear alone; and from which we seek alleviation of pain by sorrowful rehearsal of what we have done wrongly. But let no man assume the unholty power of converting this desirable good to base, perfidious ends! The book will be extensively read, and, may it be properly understood.

We have received a copy of a recent lecture by Elder F. W. Evans upon "*THE SHAKER SYSTEM*." It is an ably written, little pamphlet, embodying a host of valuable ideas; and which, to many reformers will be deemed of invaluable worth. The Elder shows but little declension of power or ability to use that power, when crowned as he is with three score and ten honorable years. Send ten cents to Mt. Lebanon, N. Y. for a copy.

James Brothers, Publishers, of Cincinnati O. have issued a *United States History* especially for Schools. It is a unique volume, embracing on "*a new and comprehensive plan, all the features of Lyman's Historical Chart*." Its maps and cuts are the most accurate we have ever seen. Its language is simplicity itself, and the whole study made like the most interesting of story books. It will teach the history of our country, without a thought of its being a task. Its author is John Clark Ridpath, A. M.

We have received from the publishers, S. R. Wells Co. of New York, their *Illustrated Annual of Phrenology and Health Almanac* for 1878. It is filled with good reading, hygienic recipes, illustrations of illustrious individuals, and a general information of the principles of Phrenology. Its price is only ten cents. We observe in it also that the price of the *Am. Phrenological Journal* is reduced from \$3.00, to \$2.00. This is no- bly cheap!

## BEAUTIFUL HOME.

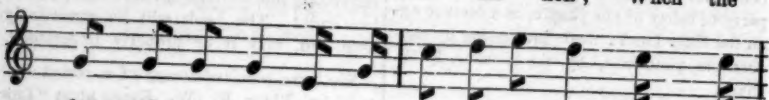
CANTERBURY, N. H.



1. There's a home a - bove, a beau - ti - ful home, a -



wait - ing the true the faith - ful heir; When the



bat - tle is o'er, and the vic - to - ry won, There's a



home for the soul, a heav - en - ly home.

*Chorus.*

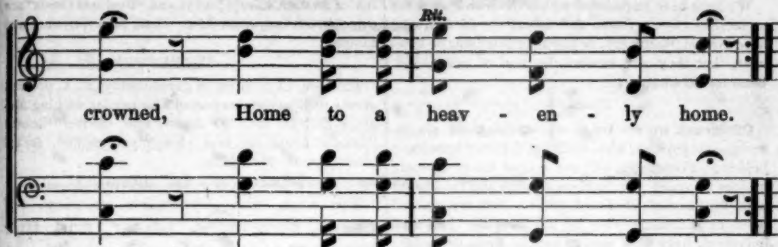


Cour - age! my broth - ers, each step bears you on,



On to that beau - ti - ful home; March ye in triumph with vic - to - ry





2. There are friends we love in that beautiful home,  
Awaiting us all with anxious care,  
Let us honor their trust our loyalty prove,  
And meet in that home, our heavenly home.

### Selected.

#### Self-Sacrifice.

Down, selfish thoughts that rise,  
And whisper to my soul,  
Keep back, O Satan of my life,  
You shall not have control.  
O, what am I, I ask,  
All pleasant things to claim?  
I bow my head to kiss the rod,  
And blush for very shame.  
A little thing from God,  
Placed here to do His will,  
To serve my fellows while I may,  
My mission to fulfil.  
What if Desire allure  
My steps to walk 'mid flowers,  
If duty calls me otherwhere  
I leave her charmed bowers.  
Where Pain and Sorrow call,  
My feet must not be slow,  
Though into laughing crowds of joy  
They much prefer to go.  
Not lost in pleasant dreams,  
And castles in the air;  
'Tis real life demands my aid,  
With homes of grief and care.  
Ambition holds her cards  
To charm my human eyes,  
But blind to them I still must choose,  
Humble Self-sacrifice.  
Content if but at last,  
At setting of life's sun,  
I slip from darkness into light  
To hear the sweet "Well done."

ELLEN O. PECK. [In *The Cottage Hearth*.]

### OBITUARY.

Ann Elizabeth Persons, at Harvard, Dec. 6, aged 49 years.

Achsa Galloway, at Union Village, Ohio, December 30, aged 90.

Chloe Harris, at Shirley, Mass. January 9, aged 81.

#### Editorial Notes.

Menecey Co. of West Troy N. Y. are competing with the U. S. government in civilizing the Indians! Government sending destructive, horror making cannons; Menecey Co. sending sweet sounding CHURCH BELL! Menecey Co. were a long way ahead at last accounts.

We are using a number of THE BICKFORD KNITTING MACHINES; and they are very satisfactory indeed, Being among "the wonders in this age" of machinery. their utility and expedition in business should be experienced by all, at so small cost.

Material for FENCES of wood variety is getting scarce. We must soon accept the alternative of no fences, or rely on the metal ones offered us by WASHBURN, MOEN Co.

Please read advertisement of WASSON and MARTIN several times. They form an enterprising and reliable firm.

A USEFUL APPARATUS: John Bunyan said, that "an idle boy's or girl's head was the devil's workshop." Get them the "Keystone Self-Inker" with complement of type. See Adv.

We have been acquainted with F. T. Van Patten for more than twenty years, and assure our friends, who need Broom Machinery, or anything in his line of business, that they will receive the best of satisfaction. Send for his Circular.

Oftentimes, we are led to regret, that there are unscrupulous persons, who, realizing the solid benefits of judicious advertising, will use it most freely on some useless or worse than useless articles, and soon retire with fortunes of ill-earned gains. But we can still point to thousands who by a wholesome judicious judgment, have used advertising to their exceeding profit! and to the most creditable advancement of useful materials. Such, we believe our patrons to be.

We have taken considerable and particular pains to acquaint ourself with Dr. Frazier's remedies, and find from those using them, only a good report. His **BRITERS** are purely medicinal, and not an intoxicant beverage.

For months, we have been witness of the workings of **COOLEY'S CREAMER**, and we know of many who endorse what we have inserted as their advertisement. We are confident dairy people will inquire into the arrangement, and send for Circulars. It will pay to do so.

Let "*Jones of Binghamton*" have a balance and a weight in your affairs. Comparatively speaking, his weights are very economical.

**THE EVENING TIMES:** Albany, N. Y. The verdict of a political opponent is: "The best family paper; and conducted with most ability of any outside of New York city."

**THE U. S. PIANO Co.** enter a challenge to other manufacturers and salesmen. We mean to make ourselves more acquainted with their instruments. People will have Pianos, and they will look where to get them, in **THE SHAKER MANIFESTO**.

Every farmer will yet be his own **MILLER**; grinding out his "religious bread" as Elder F. W. Evans would say; then they will send for one of Sedgebeer's "Nonpareil." Send for a circular now.

We are at a loss to speak as yet, of the best **WATER WHEEL**; but we are at no loss to say that the firms of Leffel & Co. and N. F. Burnham, who enter into friendly competition in our columns, are both most honorable.

By reference to our Br. Philip Smith's advertisement, it will be seen that Farmers, Gardeners, Amateurs, and "the rest of mankind" can get *genuine SHAKER GARDEN SEEDS* by mail, at the very lowest cash prices. Try the seeds, coming immediately from the grower; it will pay you.

Van Deusen's **TAKE LABEL** and "Business Cards" are a *desiderata* long looked for. Send for a Circular and sample.

The Hon. Clute Bros. of Schenectady, N. Y. present most excellent encouragements for parties wishing Engines, Boilers, etc. We know, also, of the "**CLUTE PLOUGH**" being the best plough yet created, for all kinds of cross ploughing.

For neat, and expeditious printing, of **Cards, Envelopes, Letter, and Bill headings**; of receipts and postal cards; at the most reasonable rates, try our young and enterprising Shaker friend, **WASHINGTON JONES**. Mt. Lebanon, N. Y.  
SEND FOR HIS CIRCULAR AND PRICE LIST, SENT FREE.

For sewing machine supplies such as, Needles, Tuckers, Hemmers, Rufflers, Shuttles &c. in fact, for all parts and everything belonging to the above. Send to **C. P. BELL Telegraph Block, Nashua, N. H.**

Orders by mail or express promptly attended to. Also **PIANOS & ORGANS**. Sold, rented or exchanged.



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In ordering please mention the Shaker Manifesto.